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A FAITH FOR EUROPE

The New Europe

THE FUTURE of peace clearly depends upon the recovery of Europe as an active and moving power in the world. Whilst the Continent is a no-man's land to be defended by American divisions and threatened by Russian there is obviously a state of tension that bodes no good for anyone. Europe must recover in a moral and material sense before the American divisions can go home, and Russian divisions cease to threaten to overrun the Continent almost at will.

The conception of Europe as a unified power, in the sense it has just been used, is a new one in history. It regards Europe, or at least that part of the Continent that is politically free, as a unity that never existed before. It is true that European civilisation has spread throughout the whole world; that most of history as it has shaped the major destinies of mankind has taken place within a few hundred miles of the city of Rome—up to this generation. But that civilisation and that history existed among sovereign states that were continuously at war with one another. European civilisation was created in spite of European war, which says much for the grandeur of the men of peace—the philosophers, scholars, poets and later the inventors, who created the real unity of Europe. The era of the sovereign states has gone; the vestiges of that past still exist in the new Continent, creating many difficulties of administration and retarding the new unity that must come into being; but the new unity is coming. Western Europe is struggling to create it. The question of peace and war probably rests upon the spiritual energy with which the European peoples can fling into what is called recovery; but what in fact is the creation of a new political and social order on the Continent.

Freedom in Social Transition

The difficulties are apparent, because the spiritual forces are so evidently confused. Europe is still free, and freedom at the time of transition from one social form to another is one of the spiritual conditions most difficult to use. It is far easier, on the surface, to transform a society by orders from the top, ruthlessly enforced, than to transform amidst all the conflicting opinions and longings of free men. The European peoples, just because they are free are looking in several directions today, each direction seeming to give stability according to those who look. In the separated countries millions look to Rome, other millions look to Moscow, other millions—perhaps the majority—look to the liberal faiths of humanism and Protestant Christianity, and amidst all these powerful spiritual directions there are the abiding forces of national tradition and culture, still intensely real and powerful. It is out of all these contending directions and forces that Europe has to create a new unity, both morally and materially, to live in the new world of the second half of the twentieth century. Can it be done?

The processes of freedom take a longer time than the processes of dictatorship, but in the end they are infinitely more powerful and secure. If European man can find out exactly where he stands amidst the conflict of faiths, he will indeed know where his strength lies. If the Continent can survive the next five years or so then indeed she may come out of the trial as a third power in the world, able to look the threat from the East in the face, and able to relinguish the help that has fortified and saved her that has come from the people to whom she gave birth in the New World.

There are signs that she can survive, for there are signs that the new unity is coming into life.

This Time and the Past

The difficulties of any particular generation always seem to be much worse than the difficulties of any other, for the simple reason that difficulties experienced always seem harsher than those not known. The other side of the street always seems preferable to one's own side when there is trouble about. So true is this that not so very long ago intelligent men in this country longingly looked back to the Middle Ages and pictured in that era a romantic life preferable to our own, and tried to persuade men to return to it, or to what they imagined then existed.

We are all better off materially, said a public man the other day, but are we any happier than our forefathers? There is no answer to that question because the only people who could answer it—our forefathers—are not here to do so. It is open to anybody's mood and knowledge to imagine what our forefathers would say, but it is hard to believe that the mass of the people who lived under the conditions of "prosperity" of the nineteenth century, for instance, would have very much pity for us. History does not repeat itself but there are plenty of historic comparisons, and if Englishmen in particular get sorry for themselves within, say, their own immediate economic difficulties there is plenty of material to which they can refer in the past.

> Among the factors which contributed to the prevailing confusion and distress—says a historian writing of the year 1815, immediately after the Napoleonic wars—not the least important was the currency disturbance. . . . Inflation of the currency was followed by violent fluctuations in the value of gold and the price of commodities. . . . Under these circumstances trade and agriculture was reduced to a gamble. Contracts became impossible: no one could look ahead six months, or even for six weeks; neither landlords or tenants, manufacturers nor merchants, could tell from day to day where they stood. . . . From all parts of the country came reports of violence and crime.

It all sounds very familiar. Yet by 1822, judged by the standards of a hundred or so years ago the worst was over. Soon the doctrines of optimism and progress, which are looked askance at today, began to be preached, so rapid was the recovery from these fearful days after Waterloo.

European Recovery

The instruments and powers of recovery today are infinitely more numerous and more effective than any known to our forefathers, consequently our difficulties are meagre in

comparison. They only appear immense because we are living in our own time and no other.

Britain—and extending the range—Europe can recover. The recovery, of course, is going on. A new social doctrine may very well be thrashed out in Europe which does not make economic welfare depend upon spiritual subservience. If European man could only feel the present occasion as a magnificent challenge, and glance not so frequently to the East or to the West, he could create out of the variegated richness of his civilisation a force that would be more than a master for the powers that threaten him.

This is a reasonable faith; it is a faith in operation; not all the "news" declares all that is taking place. In every country in Europe there are men of vision trying to shape the future in terms of spiritual conquest. And there is more reason to believe that they are winning rather than losing.

RELIGIOUS BROADCASTING

By W. B. Tavener

BESIDES providing entertainment and pleasure for all tastes, which the B.B.C. does wonderfully well, and in which it has become a model of good sense and efficiency, it is also the single and sole instrument of its kind for the circulation of information, instruction and opinion in a democratic country. In politics and affairs it is careful to let the debate continue, and to have the listener hear a variety of interpretations. Officialdom is not allowed an overbearing monopoly of propaganda. But the exception to all this is in what is called religious broadcasting. Here "religious" is equated with "Christian" and "Christian" is equated with "Evangelistic". And nothing but this deliberately narrowed outlook is permitted. The official line has a complete monopoly, and no serious question, comparison or comment is allowed. This is not consonant with the mandate of the B.B.C., it is a repeal of the democratic principle, and the impulse is obviously totalitarian. It is also a deep disservice to the Christian religion.

* * * * *

The definition of "Christian" on which the B.B.C. works was given some years ago in the *Radio Times*. Explaining why many sorts of religious people were refused admittance to the microphone the late Mr. Filson Young laid it down that only Christians should be allowed to broadcast in this country, and that a Christian was one who was baptised with water, in his infancy, in the name of the Father, Son and Holy Ghost. A protest against this external and obviously wrong-headed test was made at the time, but was ignored by the Governors of the B.B.C.

Further notions of the B.B.C. on the definition of a Christian were given in 1947 with the readings from the officially selected book for Holy Week. Then it was categorically laid down that those who believed in the physical Resurrection were Christians, and those, for example, who held the usual view on immortality were not.

Dissenters from these views (the great majority, of course) would say that what was common to both these definitions is their crass superstitution. Whatever the worth of that criticism it is certainly intolerable that "religious" broadcasting should be wholly identified with this mentality, and should have the exclusive right to expression on the wireless.

* * * * *

Passing from bad definitions we could consider bad teaching. On this the material is so abundant that it is difficult to select cases.

A little while ago, when Miss Sayers's version of the life of Christ was first put on the air, the B.B.C. theologians were heavily emphasising the theme of Easter. Carried away by this theme, and without check or caution, preachers spoke of the Crucifixion as the "killing of God", and *The Listener* had a leader entitled "The Murder of God". This is a case where we see how futile it is to pretend that the current official line is the pure orthodox line. All this about the killing of God is a heresy. It is a villainous idea, stupid through and through, and rightly condemned by the Christian church. But nobody bothered to point out, or was not permitted to point out, that this barbarous and debased conception of the Incarnation was outside "the mainstream of Christianity". It repeatedly went on the air, and the listeners' innocence in these things was grossly abused.

That the B.B.C. theologians do not understand their own cause is suggested by cases like the above. That they fail to understand the spiritual climate of their time is suggested by the case of D. R. Davies, who gave us a strong dose of official Calvinist pessimism at the very moment when the people were girding themselves for the Battle of Britain. *The Listener's* record of this misjudged talk had block letters "It is above all necessary that the people should be made to understand that there is nothing for them to do but despair". The reflection on this is a terrible one; it is that we must be glad the people take so little notice of what is preached at the B.B.C.

All kinds of false notes are struck by the official sectarians at the B.B.C. Statements of questionable honesty in which the false is suggested and the truth suppressed are too common to be cited. Bad taste is constantly apparent, and usually comes of that unending and depressive "bedside manner" which will not bear comment. That religious broadcasting should be perfect and without fault we do not ask. We do ask that it should not be as regularly bad as it is. But it cannot be improved, and must get progressively worse, so long as it is put out of range of any challenge or criticism.

B.B.C. Christianity has the unique privilege of being given 30 to 40 occasions during the week to have its say. But what it has to say is very obscure. It has no moral content since we are always being called on to cease trying to be good. It has no intellectual content for everything of science and philosophy is scorned. As a layman put it to me some time ago—"I have listened to religious broadcasting a great deal, being, as I hope, ready for religion. What I have heard has been an almost continuous stream of illustrative stories. I have not only failed to gather what precisely these stories illustrate, but the suspicion has grown on me that the preachers themselves do not know either".

* * * * *

None of us feels that there is any authority or authenticity in B.B.C. religion to which we feel naturally called on to defer. In place of a self-evident spiritual and intellectual authority we have merely a bureaucratic intolerance. Liberal theology which is nearer the convictions of ordinary mankind than evangelistic absurdities is constantly being criticised at the microphone. The people who very sensibly and with good conscience believe in the humanity of Jesus, for instance, are repeatedly attacked as though they were a sort of declassed heathen. I do not urge that this attack should never be allowed to be heard: all I remark is that the answer to it (so far as my extensive observation goes) has never once been permitted to be uttered. No pulpit ever was a coward's castle to the degree the microphone has become so under present direction at Broadcasting House.

Clearly, then we have in religious broadcasting the only complete propaganda monopoly at the B.B.C. Even H.M. Government itself has not the privileges of propaganda possessed by these theologians.

And what they have to propagate is only a coterie's version of the Christian wisdom. It is well known that theology has taken a backward turn in recent years, and there is a reactionary fashion in that quarter just now. But it is only a fashion of the colleges. There is no substance or sense in it. It is only rhetoric. But the minority which is of this mind has got itself ensconced somehow in a position where it can dictate on orthodoxy and heresy. I understand that the phrase in the rejection of liberal preachers is "not in the mainstream of Christianity". In Scotland the position of the old-school theologians is very strongly entrenched since the general director of broadcasting is one of themselves, an orthodox clergyman.

In this age of serious intellectual disturbance the B.B.C. is presenting the Christian religion at the lowest possible intellectual level. And it can only do so because it is protected in the most artificial way by prohibitions against anything but that being heard.

The remedy is simple. Let the monopoly be broken up. Let some variety of utterance and interpretation appear. Apply the technique of impartiality that obtains in other sections of broadcasting. Let the democratic principle of toleration re-emerge. Let the heresy test be abandoned. It is true that certain minority schools of theologians may suffer some discredit, but interest in Christian wisdom would revive.

AN ADVENTURE OF FAITH

By Arthur Peacock

THREE years ago, The World Congress of Faiths organised a series of lectures at The British Academy rooms off Piccadilly on the subject of "Religion in a Changing World".

Although a distinguished panel of lecturers was arranged and the lectures advertised by handbills, and one or two small newspaper announcements, the response was disheartening. After two meetings the programme was cancelled.

For this reason the World Congress Executive was a little hesitant when one of its members suggested a bold and ambitious programme of lectures and meetings for the Festival of Britain year.

Would people come to lectures when there were South Bank and Battersea Park attractions? Would not people with religious interests be occupied with activities of their own particular denominational concern? Such were two of many questions submitted as reasons for not making any effort.

Finally, a small sub-committee of four members was told to prepare a programme, and to raise special funds to finance the venture.

The sub-committee were enthusiasts. They believed something could be done and must be done. Each was willing to help. One was an accountant ready to look after the financial aspect of such a programme and the detailed business arrangements. Another member was a professional journalist with publicity experience. The third member was known as a gifted organiser and secretary who had in the past rendered considerable service to the movement. The fourth member was a minister, keen on organising new efforts and endeavours.

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The first concern of the sub-committee was to think of a suitable theme. The second to discover suitable men to lecture. The third to find a suitable hall at which to centre the programme, and finally, to find the money for the job.

Several interesting discussions went on over cups of coffee in a member's flat and finally there came agreement. The series of talks would deal with man's unending quest for faith. Lecturers would be sought who would show how the religious ideal had been expressed in literature, illustrated in drama, reflected in art; there would be talks, too, on the impact of science on religion and on the shape of religion to come.

"Let's call it", said one of the committee, "The drama of faith and belief".

The idea caught people's imagination at once. A panel of lecturers was quickly found, each ready to help and co-operate.

Two other items were incorporated in the programme. A public meeting when laymen representative of the different religions would address themselves to the subject of "fellowship through the faiths"; a service of worship at which there would be readings and prayers from "the bibles of the world", and in which the participation of a bhikku, swami, rabbi and minister would be sought.

In due time the sub-committee presented its report, complete in every respect, as to lecturers and halls, as to likely costs and possible income. In addition, it was able to say it had already received £50 from well wishers. The spirit of caution disappeared from the Executive committee room. Its members, not only gave the project their blessing, but expressed readiness to allocate a further £100 from the Congress funds.

The sub-committee returned to its labours. Double crown posters announcing meetings appeared for two weeks on six Underground railway stations. Three thousand brochures giving all essential information of the programme were posted to churches, libraries, institutes and private individuals. Small advertisements appeared in various carefully selected journals of opinion.

It is no secret that with their hands on their hearts the organisers went to the big Caxton Hall for the opening public meeting at which Viscount Samuel was in the Chair. What response would there be? Would it be just the faithful few in the London membership? Fears were quickly allayed. By the time the speakers took their places on the platform 300 people were in the hall.

Three weeks later there came the Service for "Men of all Faiths". Some said this would be the test. There was a public for meetings not for worship. The Service had no poster publicity. Only the announcement in the brochure and in a few journals.

The congregation at Essex Church proved to be one of the largest that had met there in recent times. It was almost as big as that which attended the public meeting.

Concerning this pessimists said it attracted attention because it was novel and unusual. Those who came shared in an unforgettable experience. The Service opened with a dignified procession down the aisle, from the west door to the chancel, of the servants of the different faiths, each in the dress of his respective tradition.

There were readings from the world scriptures, prayers from the Services of synagogue, church, mosque and temple, hymns and psalms, and an address.

But the most moving moment, perhaps, for many, came when at the conclusion of the Service, the yellow robed Buddhist Bhikku and black gowned Jewish Rabbi, stood before the altar table and gave their respective benedictions.

Very soon after this inspiring Service there came the Caxton Hall lectures. Raymond Holt opened them with a comprehensive survey of "Man's Unending Quest". About 40 people were present and there was general satisfaction. But as the weeks went their way the attendances increased and the veteran Unitarian, Tyssul Davis, found himself with an audience of 100 when he came to speak on "The Shape of Religion to Come".

There were questions and discussions at each meeting and a lively interest was displayed. Some people came to the series; others just to particular meetings. The appeal for members, made each week, has brought a considerable increase in membership. The desire for literature revealed at the close of each lecture, and subsequent correspondence, has shown that in many cases the programme has succeeded in reaching people who were interested in the wider view of religion but had no knowledge of the World Congress of Faiths.

At the moment the sub-committee members are preparing their final report for their Executive colleagues.

The report will not ask for the £100 promised: probably only about half that sum. The collections and ticket sales at the lectures brought good income. The report will tell of new members enrolled, of names of people who have expressed interest and wish to be kept in touch. It will suggest the lectures go into print that a wider public may be able to read the message of the distinguished lecturers. It will place on record the deep conviction of the sub-committee members that there is a public today keenly concerned with religious problems, desperately striving to find a religious faith that makes sense of life. It will urge that a further programme be launched either in the coming autumn or spring.

Is there not a lesson for Unitarians in this story of an adventure of faith? Might not we succeed, where in the past we have failed, if to our witness we bring a more daring spirit, a more adventurous approach?

After all, has not Raymond Holt reminded us that our faith is not a rule of safety but an adventure of the spirit?

NOTHING EVER RIGHT

According to some people nothing is right. In Church the minister does not preach as he should. The choir do not sing properly. The committee do not see to this and that. The Sunday School teachers teach nothing. Members are unfriendly; and so *ad infinitum*. It is a wonder we have any Church at all. But do you, dear reader, as the tracts say, if you are one of these, do all you should? Are you what you would call a first-class member yourself?

Are you regular in your attendance at Divine Worship? Do you support any of the organisations of the Church? Have you ever lifted a hand to tidy it up? Is your stipend paid to date? Have you contributed to any of the few charities? Have you ever brought in a new member? Do you make welcome all around you? Are you patient with people whose ways are not your ways? All of these things are very easy things to do, and they are your job. Strangely enough, those who do them seldom criticise. The latest psychologists say that we only criticise to cover our own failures, but that is going

too deep for a sermonette. This at least you must admit is a good sermon, because it only puts in modern speech the greatest sermon ever preached advising us not to judge lest we be judged, and to remove the beam from our own eye before seeking to remove the mote from our brother's. That great sermon is said to contain the secret of happiness. We should study it more than we do.

From the "All Souls" Calendar, Belfast.

TRANSFIGURATION

By Robert M. Entwistle

MODERN psychology and the modern mind are averse from the repression of instincts, but not unfriendly to their sublimation. Popularly, however, it is hardly sufficiently realised (a) that all sublimation carries with it some degree of repression, (b) that a reserve store of instinctual energy, under restraint, is quite essential if man is to advance either continuously or at certain critical moments, towards the peaks of vision and understanding, or in the mood of dedication, i.e., vertically and not merely horizontally.

Transfiguration is a richer concept than repression or sublimation. It requires no final condemnation of any essential aspect of human nature, no parting entirely with any human instinct. It goes beyond sublimation in that the latter often lifts the mind to the stars with little consciousness of what is being sacrificed or at least left behind in the process.

Transfiguration certainly requires a radical reorganisation of the vital contents of human nature, a reversal of values in many cases, a series of fresh choices, decisions, acts of will, directions of love and enthusiasm,—in short, a repacking of the spiritual cargo, but not an attempt to jettison chunks of it as useless or dangerous.

For most of us, in fact, reversal is the key to the process, and this when fully considered is quite formidable enough to give us pause before we undertake it.

I suggest that the transition from the natural man to the spiritual, from the mystically blind to the "God-seeing" man, from the humanist to the theocentric, the self-centred to the "spirit in love", from the state of natural pride to that of the pure in heart and poor in spirit—is, in each case, a question, not of repression or of sublimation only, but of transfiguration and the principle of reversal.

I have already written of the Great Reversal, in which God becomes the primary and most solidly real fact in experience, instead of a mere thin or tenuous ingredient in a multicoloured pattern of natural life. This Great Reversal carries within itself a series of lesser but still necessary reversals which together involve a transfiguration or transformation, not only of personality, but of human society *in toto*.

The Great Reversal itself may be visualised in terms of

1. an Eternity-Time reversal,
2. a God-Man reversal,
3. a Transcendent-Immanent reversal,
4. a Formless-Form reversal,

the first term in each pair becoming by the reversal, pre-eminent instead of, as previously, subordinate or secondary. The general effect of this process, it will be seen, is to place the dynamic spiritual centre, the originative centre, the centre of gravity and of supreme significance, outside and beyond personality and the processes of Nature however much we may concede to immanental theory.

Men living in a world in which the four first terms dominated spiritual life and vision would be strangers and ill-at-ease in one ruled by the four second terms, and *vice versa*. The four first terms, and the reversal necessary to a return to them belong to an essentially spiritual or divine universe of Being. The four second terms, where predominant, point the way towards a non-spiritual and eventually a materialistic universe, world-view, ethic and social order, but where in true subordination are properly necessary and useful to spiritual ends. In such subordination, they are not repressed, nor even sublimated, but transfigured by a true relation to God and his Will.

But the general principle of Transfiguration, whether applied to soul or society, as a solution of the world's ills, is essentially simple.

"Evil", writes Whitehead, "is the brute force of fragmentary purpose, disregarding the eternal vision." It is when the fragmentary purposes are illumined and transformed in the light of the Great Reversal, when they are absorbed into that Divine Will in which is both our fulfilment and our peace, that they cease to be evil and are transfigured into good, each in its degree.

The prior requirement of such transfiguration is that we shall not blind our eyes to the existence of the evil, the anarchy, within ourselves and in society at large. "In established Christianity", said Kierkegaard, "the natural man manages to have his own way".

What William Law calls the "dark fire-life" within, "with all its elements of selfishness, envy, pride and wrath" must be discovered and felt, must be known for the disorder that it is. It must not be concealed from ourselves or others. "There must be some kind of an earthquake within us", writes Law, "something that must rend and shake us to the bottom before we can be enough sensible either of the state of death we are in, or enough desirous of that Saviour who alone can raise us from it".

Transfiguration is the restoration of divine Order in place of human or natural disorder, fragmentariness, spiritual anarchy. It is the achievement of a true hierarchical order in place of an unredeemed individualism or socialism. "And thus you see", says Law, "the plainness and certainty of our assertion that nature or self has all evil and no evil in it".

Evil vanishes swiftly or slowly as through "reversal" we undergo transfiguration, by the grace and guidance of God. It is for lack of such reversals that evil grows upon the modern world until the very existence of ordered human society is threatened. The reversals I have so briefly indicated would if accepted and implemented transfigure completely the order of life, the "way of life" of which so many are still so proud, both in this country and in every other; not by simple repression, external or internal, but by a complete mystical re-orientation of inner passion with its attendant self-discipline and self-sacrifice. This, I believe, is the way of religious renewal and spiritual revolution marked out for us today.

Thus the most ancient truth and the most modern are at one, because all man's years, moments, longings, loves, crises, dangers and deliverances are rooted in the Eternity which overarches and underpins our little interspace of Time, and which is sufficient for our needs if we will truly "return to our source".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—Manchester alone cannot provide the answer to Miss Holt's outspoken questions, although the Treasurer of the U.C.M. Appeal has done his best to give it; Oxford remains scrupulously silent, in accordance with recent custom. It is indeed remarkable how little M.C.O. has had to say to your readers of late. In May its Committee appointed one of our prominent ministers to the long-vacant Principalship of the College; we looked to your columns for an adequate official announcement on so important an occasion. All we have seen is a line or two, presumably quoted at second-hand. In June the report of the M.C.O. Annual Meeting, appearing along with Miss Holt's letter, was reduced to such colourless brevity as to interest no one and to conceal as much as it revealed. The iron curtain has apparently descended.

But the Committee's printed report on the past session and future plans, presented to the Annual Meeting, is much more informative, and contains at least some of the answers to Miss Holt's questions, as well as material which illuminates Mr. Ross's statement that M.C.O. is regarded in certain quarters as "something other, or something more, than a training college for Unitarian ministers". It announces that a Course in Social Studies is to be provided, and that students for Oxford Diplomas in Politics, Economics and Public Administration are to be admitted to the College. It records with satisfaction "the increased letting of Acloth Hall and other parts of the College buildings", and finally rejoices that "the Hostel has been fully occupied by undergraduates of the University. Their welcome presence has introduced into the College life a variety reminiscent of its earlier days, *before it had become so exclusively a theological preserve*". (Italics mine.)

Thus the Committee openly decides the past at Oxford when the College was more successfully fulfilling its true function, complacently records that variety has been introduced by swamping the few with the many, adopts plans to accelerate the College still further, and looks back to London and the 1880's for a parallel that is today as fantastic as it is false.

Hence the full necessity for the U.C.M. Appeal: M.C.O. is to become "something other, or something more", than a theological college. But when Mr. Ross quotes this sentiment as "quite widely held among M.C.O. subscribers", he should remember that we

number little more than a hundred all told, and that even so, in a thoroughly representative special meeting early last year we adopted by an overwhelming majority a resolution the spirit and intention of which was "that in the interests of Liberal Religion M.C.O. and U.C.M. should, if possible, be united as a single institution".—Yours,

Mortimer Rowe.

SIR,—In all this controversy about the burden of two colleges, surely the relevant figure is not the cost of educating a student (which because of the other functions of a College cannot be properly estimated) but the cost of the College to the denomination. The cost of Manchester College, Oxford, to the denomination in 1949/50 was £118 11s. 0d., an average of 9s. 10d. per congregation in England. This was the full amount of its subscriptions and donations: the rest of its expenditure was provided by the munificence of the past. When M.C.O. asks for and receives so small a sum, cannot we be a little generous to U.C.M.?—Yours,

Philip M. Oliver.

INFORMATION SUPPLIED

THE following information has been supplied to us regarding the cost of educating students "in other denominations". In respect of New College, London, and Mansfield College, Oxford, subject to the necessary reserves and uncertainties in translating information from annual reports into answers to particular questions, the cost at both these Congregational colleges is: New College, under £400 p. a., and Mansfield College, under £500 p. a.

It was recently stated that the total cost of educating a candidate for the Church of England is £1,200.

The question, of course, of numbers in training, has an important bearing upon the cost of educating students.—ED.

DID MACARTHUR SAY IT?

SIR,—By giving up several hours I could probably find my old copy of *Peace News* with MacArthur's words, but I have neither the time nor the strength for such redundant investigations. Moreover, Mr. Baker actually demands the name of the person who heard him say the amiable words, which, I venture to say, could scarcely ever be given for any such news. Even Gladstone's celebrated statement in 1884 would not stand this test, for one is never told who heard him say it, nor even what precisely it was he said.

However, I will attempt a brief inquiry, and, if anything materialises, will pass it on to THE INQUIRER's hospitable columns.—Yours,

Theodora Mills.

Cheltenham.

WAR AND PEACE

SIR,—It seems to me that the Secretary of the Peace Pledge Union has conceded my point. In his first letter nothing would satisfy him but complete disarmament, universal non-resistance and absolute non-violence. When I point out some of the consequences which might be expected to follow in the present condition of things, he not only concedes the necessity for Police forces at home, but also the need for an international (?supra-national) Police force to keep order abroad. But he still fights shy of admitting that such a force, to be of any use, would have to be immensely powerful in all the most up-to-date machines of war; how such a force could be created and maintained in conditions of universal or near-universal disarmament I confess I do not see.

If the ultimate resort to violent means is agreed to be necessary, whether by Police or Army, than complete disarmament by any one nation or group of nations would be suicidal folly. To repeat your own aphorism, which I think deserves to be printed in capitals—"For justice to exist the power behind justice must be greater than any other".—Yours,

A. Broadbent.

Shrewsbury.

MEMORIAL TO DR. R. T. HERFORD

SIR,—It is the intention of the Stand Unitarian congregation to establish a Memorial to the late Dr. R. T. Herford, who was Minister of Stand Chapel, Whitefield, from 1885 to 1914. In all probability the Memorial will take the form of a pulpit in the new Chapel to be erected in place of the old Chapel destroyed by enemy action in 1940.

Dr. Herford was loved and admired too by many who knew him in other spheres, particularly in the Jewish Community, which respected his scholarship and authority in their ancient history and teaching.

It is the desire of the Stand congregation to open the Memorial Fund to all who wish to join them in perpetuating the memory of Dr. Herford. Contributions will be gratefully received by the Treasurer of the Herford Memorial Fund, Mr. C. H. Rowe, "Briar Cot", Park Lane, Whitefield, Nr. Manchester.—Yours,

H. Jackson,

President, Stand Chapel.

FESTIVAL SERVICES IN LONDON

VISITORS to London in August are assured of a very hearty welcome to the Festival of Britain Services at Stamford Street Chapel on the four Sunday evenings at 6.30, when the special visiting ministers, Rev. W. B. Tavener, Rev. F. Bullock, Rev. L. Redfern and Rev. H. S. Carter, will preach on the theme "A Faith for Living". These services will also provide an opportunity for London Unitarians to hear some of our well known provincial ministers.

UNITARIAN COLLEGE, MANCHESTER

Closing Proceedings (1950-51)

WHAT was probably the largest post-war attendance crowded the Lecture Room of the Unitarian College, Manchester, on the afternoon of Tuesday, July 10, when the Closing Proceedings for the Session 1950-51 were held. The chair was taken by the President, Major J. H. Bounds, M.C., and he was supported on the platform by Principal R. V. Holt, the Revs. Lawrence Redfern and G. Randall Jones (visitors), Rev. L. A. Garrard (tutor), Rev. F. Kenworthy and Dr. J. K. Wood (secretaries), Mr. A. K. Ross (Hon. Treasurer), and Mr. Harold Moore (Chairman of Committee).

In his address, Major Bounds referred to the loss that the College would sustain through the resignation of the Rev. L. A. Garrard, Tutor in New Testament Studies since 1945, whose work had been most valuable. He congratulated Mr. Garrard upon his appointment to the important post of Editor of the *Hibbert Journal*, while regretting that he could no longer spare the time for College work. The most significant event of recent weeks had been the successful start of the liaison scheme with Manchester College, Oxford. The joint Committee and the various sub-committees were at work, and as far as U.C.M. was concerned, every effort would be made to achieve smooth running. In the year under review, ten full time students, one probationary student, five lay pastors and one external student at Cambridge University had been in training; four full time students and two lay pastors had completed their training at a time when the need for ministers was never more desperate. The College was admirably fulfilling its purpose of training men for a ministry which allowed the utmost freedom of thought, which however, could easily degenerate into licence unless a man entered college with all his soul's loyalty engaged to Jesus Christ. The College was not a machine for grinding out Unitarian ministers; its mission was to take students who were dedicated to truth embodied in a Person, and who wished their personality to be trained in all its aspects so that they could impart that living truth to others. To emerge from college with nothing but knowledge was to be a pedant and not a pastor and men should glow with the dynamism of an evangel. It needed more than book lore to heal the sinner, comfort the mourner, strengthen the weak, and guide the confused. Major Bounds said that he would define the supreme virtue in a minister as Humility, which consists of the utter forgetfulness of self in the desire to impart the Christian loyalty to others. He was able to impart an immortal vision to others because he was able to say with St. Paul: "I was not disobedient to the heavenly vision".

In introducing as Visitor the Rev. G. Randall Jones, Major Bounds said the College congratulated him on his appointment to the high office of President of the General Assembly and noted that he was the sixth old student to occupy that exalted position. The Visitor's Address bore the title "Our Place in the Main Stream of Christian Tradition". Mr. Jones said that the Roman Catholic would describe everybody who was outside his church as outside the main stream, but that was not what was meant by the British Council of Churches. If being in the main stream of Christian Tradition means possessing ideas that are a legitimate development of primitive tradition, then Unitarians, Free Christians and Quakers among others who have taken seriously the doctrine of the Holy Spirit, are within that stream. We believe in the "Crown Rights of the Holy Spirit". God speaks, not spoke. This is a true doctrine but it has its dangers, as the speaker illustrated with examples from the Old Testament. For how can we be sure that the light that is in us is the true light? We cannot be absolutely sure, but we can take every precaution against error. There is always a personal equation. We have to apply every possible test. "By their fruits ye shall

FESTIVAL OF BRITAIN

Stamford Street Chapel, London

August 5th, Service, at 6.30 p.m.

Preacher: Rev. Wallace Tavener (Edinburgh)

know them." Again, in seeking to know whether they come from God or our own spirit, we must remember that our ideas come always through the human spirit, and we must compare them with those that have influenced others, especially the saints and the martyrs and the holy men of every age. Martineau's doctrine of incarnation was a reasonable fulfilment of the doctrine of Athanasius. While we cannot get absolute assurance, we can get a reasonable assurance on which we can proceed to order our lives, but we should not expect to eliminate risk. We are entitled to say that we proceed along the main stream of Christian tradition.

Following the Address came the Principal's Report, which again proved highly satisfactory.

In the evening the Valedictory Service was held at Brookfield Church, Gorton, when in the presence of a large congregation, the Rev. F. Kenworthy (Tutor in Old Testament Studies) bade God-speed on behalf of the College to Mr. Eric Wild, B.A. (Minister-Elect at Swinton), Mr. J. Storer (Minister-Elect at Hale), Messrs. R. McGraw and K. C. Treacher (Ministers-Elect in the Birmingham Circuit), Mr. M. Bonner (Lay Pastor at Colne) and Mr. J. Mather (Lay Pastor at Astley). Basing his address on the words, "It is required in stewards that a man be found faithful", Mr. Kenworthy reminded his hearers, students, ministers and lay people, that they were united together in the service of a trust that was not their own and that any failure or disloyalty was failure in God's work, and disloyalty to God.

On the day after the proceedings the Annual Meeting of the Past and Present Students' Union was held, when the Rev. G. Randall Jones was elected President. The Annual Dinner followed when the usual toasts were honoured and the guest of honour was the Rev. Dr. H. G. Meecham, Principal of Hartley-Victoria Methodist College.

A MEMORIAL IN THE NATIONAL PARK

By L. du Garde Peach

THE High Peak of Derbyshire is now a National Park, and in the little village of Great Hucklow, in the very heart of it, a memorial is to be raised to one who, long before it was a popular movement, was bringing scores, and later thousands, of city dwellers, particularly children, out of the great industrial centres for holidays on the moors, and among the hills and dales of Derbyshire. The village is Great Hucklow, where half-a-century ago, the late Rev. Charles Peach founded a group of Holiday and Convalescent Homes, associated with the Unitarian Churches of the Northern Counties, but in practice widely unsectarian.

THE LATE REV. CHARLES PEACH

In those early days this was pioneer work. The railway in the Hope Valley had not been built: there was no motor transport on the roads, which were themselves, by modern standards, country lanes, deep in mud in winter, and thick with white limestone dust in summer. The early visitors to Great Hucklow travelled as their ancestors had done for two thousand years, in horse drawn vehicles; but all the more because transport was difficult, and coming as they did from the slums of great cities, they found an unspoilt countryside, to them a new undreamed-of world. Accommodation in this remote and tiny village was both makeshift and inadequate, and in 1900 a beginning was made by the erection of buildings of corrugated iron and wood, to serve as temporary holiday quarters, until they could be replaced in more enduring material. Today the village contains two fine buildings, the Barleycrofts Home for Women, and the Florence Nightingale Home for Men, both the product of the same altruistic enthusiasm, but the original temporary buildings, housing thousands of children each summer, are still there. After half-a-century of use, they are now beyond economic repair, and this week an appeal is being launched for funds to replace them in stone, as a lasting memorial to Charles Peach, their founder, and the half-century of devotion which he gave to them.

Scores of thousands of men and women, all over the Northern Counties, look back with pleasure and gratitude to holidays, or recuperative periods of convalescence, spent at Great Hucklow, and all treasure with affection memories of the outstanding personality of the man who made them possible.

Two other Homes dedicated to the service of children, the Grundy Home for Convalescent Children, at Blackpool, founded by Sir Cuthbert Grundy, and the John Pounds Home, at Southsea, have been compelled by wartime difficulties to relinquish their buildings. Their work is to find new beginnings in the new building, where sections will be dedicated as memorials to Sir Cuthbert Grundy and John Pounds. It is also intended to perpetuate the memory of young Unitarians who fell in World War II.

This appeal should be widely supported.

Newport, Lo.W.—The Welcome Service to the Rev. W. J. Carter, on July 5, at the commencement of his ministry in Newport, was a truly memorable occasion. The Service was conducted by Dr. Flower and the address given by the Rev. E. G. Lee and the contributions of both to the occasion were distinguished and inspiring to a very high degree. The Social Gathering in the schoolroom which followed gave members and friends an opportunity of meeting Mr. and Mrs. Carter personally and there can seldom have been happier or more genuine expressions of goodwill than were extended to Mr. Carter by the representatives of the Free Churches of the town or contained in the written message from the Vicar of Newport who was away on holiday.

On July 14 the Annual Garden Party was held in the Chairman's beautiful grounds at Wootton.

Mr. and Mrs. Carter are already making friends in Newport and he is in touch with a number of organisations in the town. Services are being well attended and the Church looks forward happily to the future.

JOHN HANSON GREEN

On June 9 there passed away, in his 85th year, the Rev. John Hanson Green, M.A., formerly Minister of Lydgate Chapel, near Huddersfield (1893-1907). Before this, his only ministry, he had been classical master at Ampleforth College and at Llanrwst Grammar School, and afterwards he became Headmaster of Holmfirth Secondary School and Technical Institute, from which position he retired in 1928. He maintained his interest in Lydgate Chapel, of which he was a trustee, and in Fitzwilliam Street Unitarian Church, Huddersfield, to the end of his life, and he was known and respected throughout the Yorkshire Unitarian Union. In 1900 he compiled the Prayer Book which is still used at Lydgate, and in 1945, on the occasion of the 250th Anniversary, he prepared a brief historical survey of the Chapel. A Service was held, on June 12, at Mill Hill Chapel, Leeds, and was conducted by four of his brother ministers in the Union. This was followed by committal at Lawnswood Crematorium, conducted by the Rev. Dr. R. W. Wilde.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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CALENDAR

SUNDAY, JULY 29th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BROADLEY.
ACCRINGTON, New Street Meeting House, 11, Mr. BERNARD IRVING.
ADDINGTON, Un. Ch., Knowsley Rd., 11 and 3, Rev. R. GILL.
ANNESLEY. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ATHERTON, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VELLACE.

BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROSSINGTON.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. W. WADDINGTON.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. GRACE MEWHORT.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. LOT HALL.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, ——.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45, Miss GLADYS BUSHELL, 6.30, Rev. DUDLEY E. RICHARDS.
BRIDGWATER, Christ Ch., Dampiet St., 2.30, Sunday School, 6.30, Rev. P. W. JONES.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian New Road, 11 and 6.30, Rev. J. WILSON.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Rev. J. TYSSUL DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Miss CONNIE THOMPSON.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Miss CONSTANCE HINER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Mr. S. H. KNIGHT.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Supply.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11, Rev. JOHN GILL, 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel, 11, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. ROGER THOMAS.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30. Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WELSH.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Dr. A. S. HUEY.
LITCHFORTH, Vessels Hall, Gernon Walk, 11, Miss M. PRACY.
LEWES, Westgate Chapel, 11, Rev. A. PEACOCK.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. PICKERING.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MURRAY.
LIVERPOOL, Gateacre Chapel, 11, Mr. DAVID PATERSON.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Mr. W. LLOYD.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SIDWELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LOWE.
LONDON, Bristol, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11 and 6.30, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11, Rev. H. H. CHEETHAM, 6.30, Dr. MORTIMER ROWE.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. H. H. CHEETHAM.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. F. HANKINSON.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. J. DUMBLE.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Mr. KEITH TREACHER.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. August 5th, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 7.0, United Mission Service.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Dr. ALFRED HALL.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45, Mr. E. R. GREEN, 6.30, Mr. D. SMITH.
MARPLE, Calver Institute, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOOKE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. ERNEST SHAW.

NANTWICH, Old Chapel, 6, Mrs. LONGBOTTOM.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Dr. R. GRAY SMITH.
NEWPORT, Lo.W., Un. Ch., High St., 11 and 6.30, Rev. W. J. CARTER.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. SIMPSON.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. H. J. MCLACHLAN.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 6, Miss CONNIE THOMPSON.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PERRY.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Mr. LESLIE BELL.

RINGWOOD, Hants, the Meeting House, 11, Rev. ROSAMOND BARKER.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLER.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEST.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Dr. P. H. TINSALL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORSE.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. DAVIES.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.

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NORTHERN SUNDAY SCHOOL FEDERATION

Homes Department

Several years of planning, and many many more of earnest desiring, have already gone towards the rebuilding of the holiday home for children at Great Hucklow.

The rebuilding fund now totals more than £10,000.

£5,000 more is needed before building can begin. *WILL YOU HELP?*

Write to: The Secretary, Homes Department, Great Hucklow, Buxton, Derbyshire

STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOCKBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. R. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. R. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KIMBLEY.
TEIGNMOUTH, Old Meeting House, Ashford Rd., 6.30, Rev. G. KIMBLEY.
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. W. A. POCOCK.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DRAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, July 29th, Rev. W. WARRINGTON.
WEST BROMWICH, Lodge Road, 6.30, Mr. R. W. HILL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Supply.

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AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321.
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THE UNITARIAN COLLEGE MANCHESTER

£10,000 CENTENARY APPEAL FUND

HALF-TIME

On June 30, 1951, the position of the Appeal Fund was:—

"Half-Time" Target	...	**£5,000**
Actually Received	...	**£4,100**

The Committee of the Unitarian College, Manchester, wish to thank all who have contributed to this fine total.

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